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The volume in question is based on lectures given at Stanford University, the Rice Institute, and the University of Chicago. It endeavors to survey, in the brief space of about three hundred pages, French civilization from its origins to the close of the Middle Ages, under such general headings as the Elements of French Nationality, Antiquity and the Dark Ages, the Christian Commonwealth, and Lay Society. The task is ambitiously inclusive, as the author does not wittingly neglect any aspect of his study and extends his narrative from an introductory survey of French geography, with the mountains and river basins, to the flowering of civilization in art, literature, and philosophy, as well as in the more concrete organisms of medieval society, such as the Church and the clergy; the feudal régime, with the fighting caste and the peasants; the urban civilization with the communes, commerce, and industry; the royal power in relation to Church and feudalism; the Parliament and the States-General. Professor Guérard even begins his account with the prehistoric dwellers on French soil, and supplies the current theories concerning the Neanderthal race and the Crô-Magnon race, which latter has left interesting traces in caverns of the Dordogne region.

It is thus obvious that Professor Guérard's book is a work of comprehensive popularization, covering a vast field and necessarily relying on secondary sources. To test the accuracy of all its statements, ranging from ethnology through economics to literature, philosophy, and government, would be a serious endeavor, and to apply the method of censorious faultfinding would be unfair. If, however, the reviewer asks whether the book justifies the author's labor, the answer is confidently affirmative. There are few brief works of its kind so helpful in giving a reader his bearings in an extraordinarily rich and varied field of study. The presentation is clear and systematic, and, though the numerous headings and subtitles break, in a certain sense, the continuity of the narrative, nevertheless the author's power of exposition and his sense of proportion make the work of interest to the general reader as well as to the student of a special subject. The book overlaps the fields of many of the courses in American universities, but can be the more helpful in supplying the background to them all. It is the more to be regretted, therefore, that the cost of the short volume, printed in Great Britain and merely reissued in this country with the imprint of its American publishers, makes it one that comparatively few will feel like buying. C. H. C. WRIGHT.

A History of Scotland from the Roman Evacuation to the Disruption, 1843. By CHARLES SANFORD TERRY, Litt.D. Cantab., Burnett-Fletcher Professor of History in the University of Aberdeen. (Cambridge: University Press. 1920. Pp. lv, 653. 20s.)

PROFESSOR C. S. TERRY is already well known among scholars for his

work on Scotch manuscripts and history. He has, thus, many qualifications for writing his latest book, which is intended to hold a place as a one-volumed history, between the longer histories of Brown and Lang and mere school text-books.

Throughout we find continual evidence of wide reading, of careful research, and of independent judgments. The prevailing note is also one of severe objectivity. At no point is it possible to find personal preferences coloring the narrative or making it dubious or suspect. Professor Terry moves with detached calm among the intricacies of such history as the Scotch Reformation, Jacobitism, and the Disruption; and he at once impresses his readers with the fact that he possesses a fine sense of historical justice and restraint.

In division of subject and in emphasis there is excellent discrimination. For example, a third of the book is taken up with the sixteenth and seventeenth centuries, in which took place the crystallization of many of those features which became pregnant with purpose in Scotch history. Stress is also continually laid on ecclesiastical and religious events and movements which are so remarkably interwoven with political development that it is impossible to separate them, as in the histories of other countries.

On the other hand, there are singular weaknesses. Mr. Terry is undoubtedly possessed by his subject—a qualification for writing briefly upon it—but he lacks other qualifications. The style is lifeless. His use of words is at times irritating, if not obscure. His sentences are frequently involved, in places ambiguous and perverse. I have been compelled to read some of them several times. Again, his narrative becomes often overcrowded with personages and events. The compression, which the nature of such a book demands, is frequently arrived at by the recital of names and facts, and not by broad views, masterful generalizations. A thousand years are crushed into the first hundred and fifty pages in a manner dear to the unimaginative heart of a medieval chronicler; while the history from 1745 to 1843—a period of few “facts”, but one rich for interpretative insight—occupies only seventy pages.

The general defect, indeed, is that Professor Terry's conception of history is largely one of kings and prelates and personages—and of them there is no fine drawing—of governments and laws. We wonder, after reading his book, if there are such things as a Scotch people, Scotch social interactions, Scotch economic forces—spheres, in a word, pedestrian if you like, of which historical characters are but the surface. Mr. Terry tells us in his preface of his intention to emphasize “genealogical illustration”. That intention he carries out on the whole successfully; but it also serves to illustrate the limitations of his idea of history.

These failings are all the more vital in a book written for the general public. It may be a matter for discussion whether the historian ought to write for them; but granted the validity of the purpose, Mr. Terry has, broadly speaking, failed.

In claiming, too, only to restate the history, Mr. Terry believes that the format of his book excludes reference to all authorities. I have already pointed out its general accuracy; but its value is discounted by the plan. Contemporary phrases and such like are worked in with uniform success (Burnet's words often appearing without quotation marks), and they often provide interest and color; but there is nothing to guide the reader or to encourage him to further study. If Mr. Terry does not like to burden his pages with foot-notes, authorities at the end of each chapter could easily be inserted. However, it is fair to add that for that aspect of the history on which he lays stress, he has provided over forty pages of excellent "Pedigree Tables" which have been revised by the Lyon-King-of-Arms.

There are several good maps, a good index, and an interesting portrait of James V. lately come into the possession of the University of Aberdeen and apparently not previously reproduced.

W. P. M. KENNEDY.

Rois et Serfs, un Chapitre d'Histoire Capétienne. Par MARC BLOCH, Chargé de Cours à l'Université de Strasbourg. (Paris: Édouard Champion. 1920. Pp. 224. 2 fr.)

THIS study of the policy of the Capetian kings toward the serfs upon the royal domain covers the period from about the middle of the twelfth century to the accession of the house of Valois in 1328. The closing date is arbitrarily chosen for the purpose of limiting the scope of the investigation, and by no means marks the close of an epoch in the history of serfdom.

In so far as the author is able to throw light upon the progress and extent of the movement toward emancipation, his principal results may be summarized as follows. The first considerable demand on the part of the serfs for freedom—doubtless stimulated by the rise of the communes—arose in the closing years of Louis VI., and it continued to grow in volume through the reign of St. Louis. At first this demand was resisted by the kings, and the earliest victories of the peasants were won only after prolonged struggles. (The emancipation of the serfs of Orleans, *e. g.*, was accomplished only after forty-three years of effort, 1137-1180.) But presently the monarchy came to realize that enfranchisements could profitably be exploited as a source of revenue, and during the reign of St. Louis the royal opposition was withdrawn. The first groups of serfs to gain their freedom were, as one would expect, those of certain towns and their environs; but during the reign of St. Louis emancipations took place upon a large scale in rural districts, and the number of serfs who gained their freedom at this time must have been great. Owing to a change in administrative methods under the successors of St. Louis, records of but few enfranchisements were preserved in the archives of the central government, and it therefore be